prevalent temptations before God. One man has a hasty temper, which he says he cannot overcome. He must overcome it, if he is to be saved from sin; and what he should do is to treat his wretched temper like an empty vessel, and bring it before the Lord. I know one who, I trust, is a child of God; but, alas! he has been carried away by folly, and has dishonored the Christian name; so that now he is in deep despair, and thinks he never can be saved. I fear his despair is only another form of rebellion. If he could have faith to bring

HIS PECULIAR TEMPTATION

before God as well as every other, it would be overcome for him. There is no sin which the grace of God cannot subdue in us. We must not say that such and such a sin is constitutional, and, therefore, we cannot overcome it; it must be overcome, and the grace of God can do it. Bring you this empty vessel, and set it down where Jesus can come in contact with it. Perhaps, with some of you, your special trial is not so much a sin as a lack of spiritual attainment. You are still only babes in Christ. You hear of some that have gained high degrees of grace, that have become matrons in the church, or champions in Israel. My dear friends, do not suppose that these attain? ments are beyond your reach. Do you want them. Would they not be honorable to God, and a blessing to you? Well, then, ask for them. Set these empty vessels beneath the dropping of the divine oil, and you shall have these boons granted to you. In the matter of grace, he is poor that will be poor; but he that desires to be rich, and has faith in God may be rich.

Suppose she had brought a number of empty vessels into the house, but she had not used them, and the oil had stayed. She would have been a very foolish woman. But are not many of us quite as foolish? We have a great many cares—cares about household concerns; but we do not bring these cares to God; we feel as they were too little to mention to Him. This is so absurd that I will have no more to do with such a sinful silence. Let us

TELL IT ALL TO JESUS;

or otherwise the case stands thus—You have your empty vessels, and you will not bring them to be filled. When the Lord bids you cast your care upon Him, for He careth for you, why not cast it there? Why will you carry your sin, your need, your care? These cares are different sets ot empty vessels for the grace of God to fill.

The same is true with regard to prayers *for others*. If our children are not converted, is it not, in some cases, the fact that we have not prayed for them as we should? We have not brought them before God in supplication, and if they remain unconverted and worldly, how can we wonder? Let us not leave the empty vessels unfilled. Come, friends, think of the unconverted at home. You have still some unsaved ones; mention them again and again in prayer by name, and cease not to pray; for Christ's grace ceases not to flow, and the efficacy of prayer is not stayed. Do not cease to pray till all the family is converted, till there is not another vessel left. Let us do the same with our neighbors. Are we sufficiently earnest before God with regard to them? Might we not expect to see a great change in London, if the districts wherein we dwell were oftener on our hearts in prayer?

—IN CHRISTIAN HERALD.

Elder DeBolt on Amusements.

The Brethren Church on south Michigan street was filled to overflowing last night to hear Rev. DeDolt upon 'Amusements.' If amusements had possessed a body corporate in their relation to the church they would not be very likely to get up this morning early. The freshness of the breeze from the wild west that struck them was bad for their general health. The preacher took for the frame work of his sermon St. Paul's letter to the church at Ephesus, 4th chapter of Ephesians, 6th verse: 'One God and Father of all, who is above all, and through all, and in you all.' There are, said he, two great opposite or contending powers in the universe—God and Satan. Man occupies a space between the two, swayed and dominated by one or the other, for good or for evil, both bearing fruit, by which may be judged the extent and tendency of their power over the human heart and mind. It is as impossible for a good deed to spring from a corrupt and wicked heart, as for an evil act from a heart which is pure and good. Everything spiritual as things natural bears fruits of its kind. God is the great and all pervading power weighed against the world; the measure of His greatness can not be computed. Paul was not, in this epistle addressing the professors of Christianity promiscuously, but those who could lay claim to saintly lives. Speaking of revivals in general, he said: I don't believe in excitements as evidence of any particular demonstration of divine power, but I do believe in enthusiasm—good heartfelt enthusiasm—in any good work. Without it, a church is dead and the devil is always present and never wastes any time; is always on hand. He's been known to sit on the end of a pew and hold his feet across the aisle to keep back some poor soul who wanted to be saved. Though almost everybody believes in God in heaven, in rewards and punishments, yet inside of all belief, people seem to think they were born into the world chiefly to be amused. The great question of life, seems to be to get the greatest amount of happiness out of it in some way, and in this satan's emissaries, inside and out of the church, find a big field of labor.

So much is the human heart given to following after evil that it is hard to make the people see the greatest happiness is to be found near God. If it be so, that God is within you all, and through all you are and do, is it possible to sit with God at the card table? Do you old church members believe that before playing a game of progressive euchre you could consistently kneel down and ask God to bless your efforts to beat your friends in the game? You dare not be the hypocrite to do it for fear God might strike you dead. Think, listen you who call yourselves Christians and followers of Christ, think if were He the Master here would He sit down with you to a game of whist? would He, you hypocrites? You know He would not.

The speaker here told of the man who complained of the filthy state of the water of the stream, and was told to go up to the fountain head and chase out the hog. We may filter and filter you old church members and the more we stir you up the worse you get. People are children of larger growth. In this it was necessary to make a plan to save them by rewards and punishments. A whipping on one side, and a quarter for work well done. The speaker thought it would be a good plan to build the modern church with an 'attachment' for the accommodation of those who think card parties and parlor dances necessary to a complete Christian life. It would save a good deal of time, and might help to build up the congregation.

How do you know, young lady, that you are not training some young man in your parlors for the gambling hells of Chicago? Is it possible for you to tell what effect the little social game will have on your gentlemen friends? If by your influence you teach him, can you measure the damning influence? What is the difference between gambling in a parlor and gambling in the lowest dive in any city? The same games by the same names are played in both. All the difference is the one is played by professedly sanctified hands, the other—what words can tell their foulness, and for what? For money on one side and for fun on the other. What is the difference in the sight of a righteous God? You say I am rough. You old hypocrites, you won't be in hell five minutes before Satan will convince you he is a thousand times rougher than I am.

The speaker then took up dancing. How Satan must laugh when he sees an old deacon lead outon the floor some pretty young girl and with his arms around her, go waltzing up and down the room. Can such ungodly old church members take the Lord with them there? Could they be hypocrites enough to kneel down in the midst and ask God's blessing to rest upon their efforts; could they? If you, such Christians as you, have God in your hearts, it must be He would blush at the company He is introduced to. Church members, if you never do anything or go anywhere without applying the test. 'Can I take God with me?' your lives will always square with the Gospel. And if I were one of those old women who run around to balls and skating rinks and card parties and left my husband to take care of the children and eat a cold supper, I'd apply the test at once and may God help you.

The subject for to-night will be 'Infidelism.' Every one invited to come and hear, if they don't agree with the speaker.—From the South Bend Tribune, Feb. 27th.

Non-resistance.

BY H. P. BRINKWORTH.

The church has ever held the doctrine of non-resistance as a cardinal principle—a fundamental doctrine, and it hardly ever has been questioned, being held in common with the Quakers, Mennonites, Amish, River Brethren and others. We have often thought it could not hold tenable ground on the basis of voting, and we desire to be set right should we hold extreme views. We claim that any body of people who do not, strictly speaking withold from attending any polls, and voting on matters concerning the government of Townships, Counties, States or United States cannot consistently claim for themselves non-resistance. Should we elect or help to elect a President of U. S., and other officers of government and then fail to support them? If we by our votes have caused an insurrection, can we calmly say, my government is not of this world—therefore I will not support it? Would not our duty be to lay aside altogether any connection whatever with any earthly society, recognizing alone that being citizens of another country, *i. e*, an heavenly, we should leave the things of this world to those whose inclinations and desires foretold they were of this world; and if we can say with Christ, we are not of this world, why meddle with the governments of the same? But it may be argued as long as here, we have to be subjects of and obedient to the laws of our land. Granted we have, but does the word not speak as tho' the righteous shall judge the world? And does not Paul in Cor. 7th chapter, demand that all matters between members of the church should be settled by the church—If so, what need we to elect officers to take care of those outside the church? Can we be consistent and do so? or if we do so, how can we consistently refuse to bear arms. Again, in certain offices as P. M., and others must we not obligate ourselves to a support of the constitution of the United States—and if so, how is that supported if not by arms which again clashes with non-resistance. I tell you brethren and sisters, there is something here well worth investigation on the part of all, and the quicker we become resistant as we truly are and still vote, the more intelligent people will believe we mean what we say, and follow what we mean.

Maria, Pa.

The finest epitaph ever carved upon a stone was a little girl's—'Her companion said, 'It was easier to be good when she was with us.'"

Do not despair if, in the backward glance over the year past, you see that your life has been very imperfect, or almost a failure. Lift up your head and your eyes in hope toward the future and to God. Redeem the time that is left you, 'forgetting the things that are behind.'—EVANGELICAL.

The following are things to make better this year: 1. Yourself. 2. Your home. 3. Your neighborhood. 4. Your church. 5. The midweek prayer-meeting. 6. Your social gatherings and entertainments. 7. Your Sunday-school. 8. The value of your own personal influence. 9. The prevailing public opinion. 10. To some extent, at least, the world itself.—ADVANCE.

The art of living deserves a place among the fine arts. Like literature, it may be ranked with the humanities. It is the art of turning the means of living to the best account—of making the best of everything. It is the art of extracting from life its highest enjoyments, and through it, of reaching its highest results. To live happily, the exercise of no small degree of art is required. Like poetry and painting, the art of living comes chiefly by nature; but all can cultivate and develop it. It can be fostered by parents and teachers, and perfected by self-culture. Without intelligence, it can not exist.—SAMUEL SMILES.